ஶ்ரீப்சரத்நம் - வரதராஜஸ்தவஃ

{॥ ஶ்ரீப்சரத்நம் - வரதராஜஸ்தவஃ ॥}

॥ அத வரதராஜஸ்தவஃ ॥

ஶ்ரீதேவராஜமநிஶ் நிகமாந்தவேத்ய் யஜ்ஞேஶ்வர் விதி-மஹேந்த்ர-ஹிதைக-லக்ஷ்யம்।

நவ்யாம்புவாஹ-ஸுஷமா-தநு-ஶோபமாந் ஶ்ரீஹஸ்தி-ஶைல-ஸதந் வரத் ப்ரபத்யே ॥ க॥

ப்கேருஹாஸந-கதாமல-வாஜியஜ்ஞே வைதாநகே ஹ,தபுஜி த்வரயா-ऽऽவிராஸீத் ॥

மந்தஸ்மிதாஞ்சித-முகேந வபர் தமஶ் யஸ்த் நாக-ஶைல-ஸதந் வரத் ப்ரபத்யே ॥ உ॥

சண்டர்ம,-ஶீதகிரணாயித-நேத்ரயுக்ம் பத்மா-நிவாஸ-ரமணீய-புஜாந்தர் தம் ।

ஆஜாநுபாஹ,-முரரீகத-ஸப்ததந்து் மாதங்க-ஶைல-ஸதந் வரத் ப்ரபத்யே ॥ ந॥

ரத்ந-ப்ரகாண்ட-ரசித் லஸதூர்த்வ-புண்ட்ர் பிப்ராண-மந்தக-ரிபு-ப்ரிய-மித்ரவர்யம் ।

ஶ்க் ச சக்ர-மபயாங்க-கதே ததாந் நாகேந்த்ர-ஶைல-ஸதந் வரத் ப்ரபத்யே ॥ ச॥

நந்தாத்மஜ் ஹலதர் தமகண்ட-கால் க்ஷத்ர-த்விஷ் கலி-ரிபு் நரஸிஹ-வேஷம் ।

கோலாத்மக் கமட-ரூப-தர் ச மத்ஸ்ய் வேதண்ட-ஶைல-ஸதந் வரத் ப்ரபத்யே ॥ ரு॥

VARADARAJA STOTRAM.

These five verses are in praise of Shri Varadaraja - the presiding deity

of the temple in Vishnu Kanchi in Kanchipuram. The city of Kanchipuram, also known as Kanchi, is an old historic city. It is mentioned in Puranas and literature too. The Brahmanda Puranam compares the cities of Kasi and Kanchi to the two eyes of Lord Shiva that can confer Lord's blessings on the devotee.

நேத்ர-த்வயஂ மஹேமஸ்ய காமீ-காஞ்சீபுரத்வயம் ।
விகாயாத் வைஷ்ணவஂ க்ஷேத்ரஂ மிவஸாந்நித்ய-காரகம் ॥

The Purana also makes a mention about Kamakoti .

ம்ரீகாமகிரி-பீடஂ ஸாக்ஷாத் ம்ரீபுரமத்யமம் ।

Shrimad Bhagavatam also talks about Kanchi city. காமகோடிபுரீ காஞ்சீ। (BG-10-79-14).

Kanchi is known as the city of temples. There are numerous temples, but the most famous ones are those of Varadaraja, Ekamreshwara and KamakShi. Great devotees have lost themselves in the etherial beauty and qualities of Varadaraja and composed many paeans about Him. Vaishnavite saints known as Alwars have visited Kanchi and sung verses in praise of His enchanting form and qualities. The puranas say that the Creator Brahma himself came to earth and worshipped the Lord by performing a great sacrifice. Airavata, the divine elephant, is said to have worshipped Him and borne Him on his back. Today the temple of Shri Varadaraja is to be seen on a hillock in the shape of a kneeling elephant. So, the hillock is called Hastigiri (ஹஸ்திகிரி). Hasti means an elephant. Twenty four steps, representing the twenty four letters of the Gayatri mantra lead to the temple on the top of the mound. This signifies that the Lord is the true import of the Gayatri mantra. The next important temple is that of Siva. He is seated under a mango tree. So He is known as Ekamreshwara (ஏகாம்ரேம்வரஂஂ।). Amra means a mango tree. There is a puranic story that says that Devi wanted to demonstrate the power of devotion (bhakti) to the Lord. She came down

to the earth and worshipped Him under the mango tree. Near this temple is that of KamakShi. Shri Shankaracharys had established a Shreechakra in the temple. The records say that he spent his last days here and established a math here. The Mookhapanchasati, a poem consisting of 500 verses sung in praise of KamakShi is a famous work. The verses are soaked in devotion and known for the literary merit. The temple is known as Kamakoti. There are many temples of Shiva around Kanchi. A significant fact is that none of these temples will have a shrine for Devi. KamakShi represents all of them. So, one is advised to worship KamakShi at Kamakoti and get fulfilment. பீடேஷ்வஷ்டாதஶஸு, மஹித் காமகோடிஂ ஸ்ரயேதாஂ। The city is mentioned as one of the seven cities where austerities performed will lead to liberation. Thus it is renouned as a மோக்ஷபுரீ।

அயோத்யா மதுரா மாயா காஶீ காஞ்சீ அவந்திகா।
புரீ த்வாரவதீ சைவ ஸப்தைதா மோக்ஷதாயகாஂ ॥

Kanchi was also a seat of higher lesrning in Sanskrit studies during the 4th and 5th centuries AD. So it was known as கடிகா ஸ்தலம் । Ghatika means a college where the vedas and the auxiliary sciences were taught in a systematic manner. Records show that some princes from neighbouring states studied here. Some princes from other states were also imported to teach some subjects. For all these reasons the city's fame has lead to the saying நகரீஷு காஞ்சீ।- that Kanchi is the pearl among the cities.

Among the numerous poems in praise of Lord Varadaraja three in Sanskrit are outstanding and popular. They are the Varadaraja stavam (having 102 verses) of Sri Srivatsankhamisra (also known as Kuresha), a prime disciple of Shri Ramanuja, Varadaraja panchashat (having 52 verses) of Shri Vedanta Deshika and the Varadaraja stavam (having 105 verses) by Shri Appayya DikShita. They are renowned for the profusion of devotion and literary merit. And they

are exegetic in their content. Shri Appayya DikShita has himself provided a commentary in Sanskrit for his Varadaraja stavam. He quotes liberally from various scriptures to substntiate his statements.

In the stotram given here one may notice that the first letter in these five verses put together read as Sripancharatnam, (ஶ்ரீபஞ்சரத்நம் ।), the name of the poem. The letter ஶ்ரீ is used as an honorofic prefix to deities (ஶ்ரீ கஷ்ண), distinguished persons (ஶ்ரீ வ்யாஸ) and great literary works (ஶ்ரீ பகவத்கீதா) to indicate their glory. ஸ்தவஂஂ means a hymn or stotra. A stotra narrates the qualities. By chanting these stotras regularly one can free himself from sorrows. Bhishma says this in his introduction to Vishnusahasranamam. லோகாத்யக்ஷ் ஸ்துவந்நித்யஂ ஸர்வதுஂஂகாதிகோ பவேத்।. Since the stotras are so potent they deserve the honorofic prefix ஶ்ரீ Shri. The verses are given with the meaning. The meaning is not exact, but general enough to make one understand the purport.

The following abbreviationa are used in the comments.

1- VS - Vishnusahasranama with the commentary of Shri Sankaracharya.

2 - BG - Srimad Bhagavad Gita with the commentary of Shri Sankaracharya.

3 - BH - Srimad Bhagavatam.

ஶ்ரீதேவராஜமநிஶஂ நிகமாந்தவேத்யஂ யஜ்ஞேஶ்வரஂ விதி-மஹேந்த்ர-ஹிதைக-லக்ஷ்யம் ।
நவ்யாம்புவாஹ-ஸுஷமா-தநு-ஶோபமாநஂ ஶ்ரீஹஸ்திஶைல-ஸதநஂ வரதஂ ப்ரபத்யே ॥ க।

ஶ்ரீஹஸ்திஶைலஸதநம் = having Hastigiri as residence; நிகமாந்தவேத்யம் = One who can be known with the help of the upanishads, the end portion of the vedas; யஜ்ஞேஶ்வரம் = One who is the Lord of sacrifices; விதிமஹேந்த்ரஹிதைகலக்ஷ்யம் One who has the welfare of gods such as

Brahma and Indra prominantly in His mind; நவ்யாம்புவாஹஸுஷமாதநு-

ஶோபமாநம் = having a shining body resesembling fresh water bearing cloud;

ஶ்ரீதேவராஜ் வரதம் = Shri Varadaraja also known as Shri Devaraja;

அநிஶம் = always; ப்ரபத்யே = I surrender.

Meaning: I always surrender to Shri Varadaraja also known as Shri Devaraja,

who has Hastigiri as His residence, who may be known with the help of the

upanishads, One who is the Lord of sacrifices, One who has the welfare of

gods such as Brahma and Indra prominently

in His mind and Who has a body shining like a new water bearing cloud.

COMMENTS: நிகமாந்த-வேத்யம் = One who can be known with the help of the

upanishads, the end portion of the vedas. The Lord cannot be known with

the equipments like sense organs that we have or the instruments like the

microscope that extend the power of the organs. This is because of the fact

that He is behind the organs. For example it is with His blessings that the

eyes see, the ears hear etc. The Kena Upanishad says this clearly.

ஶ்ரோத்ரஸ்ய ஶ்ரோத்ர் மநஸோ மநோ யத் வாசோ ஹ வாச் ஸ உ ப்ராணஸ்ய ப்ராணஃ।

சக்ஷுஷஶ்சக்ஷுஃரதிமுச்ய தீராஃ ப்ரேத்யாஸ்மால்லோகாதமதா பவந்தி ॥ உ॥

One has necessarily to depend on the vedas to know about Him.

Shri Krishna says this clearly வேதைஶ்ச ஸர்வை-ரஹமேவ வேத்யஃ

வேதாந்தகத் ॥ BG(15-15). He says that He is to be known by alll

vedas. He is the author of the vedas too. He has, out of immense mercy,

made them available to us to enable us to reach Him. யஜ்ஞேஶ்வரம்

= One who is the Lord of sacrifices This is said as யஜ்ஞபதிஃ,

யஜ்ஞாநர் பாதா, ஸ்வாமீ வா யஜ்ஞபதிஃ, அஹ் ஹி ஸர்வயஜ்ஞாநர் போக்தா

ப்ரபுரேவ ச। (கீதா ௯।உச) இதி பகவத்வசநாத்। "I am the Enjoyer, as also the Lord of all sacrifices". says BG(9-24). Also ஹ,தபுக்

= ஸமஸ்ததேவதோத்தேஶேந ப்ரவத்தேஷ்வபி கர்மஸு ஹ,த் புங்க்தே இதி ஹ,தபுக்। = He is the One who accepts the oblations offered in sacrifices which may be meant for any deity. VS(871). தேவராஜ் = He is foremost among the celestials. He also rules over and protects them, including Indra.

தேவேஶஃ- ப்ராதாந்யேந தேவாநாமீஶோ தேவேஶஃ। தேவாந் பிபர்தீதி தேவபத்

ஶக்ரஃ, தஸ்யாபி ஶாஸிதேதி தேவபத்।VS(492,493) ..

வரதஃ = அபிமதாந்வராந்ததாதீதி, வர் கர் தக்ஷிணர் ததாதி யஜமாநரூபேணேதி வா வரதஃ, "கௌர்வை வரஃ" இதி ஶ்ருதேஃ। = giver of boons. Also means the one who, as the one who performs sacrifices, offers gifts. VS(330).

நவ்யாம்புவாஹ-ஸுஷமாதநு-ஶோபமாநம் = having a shining body resesembling fresh water bearing cloud. Why, one may ask, is His body having the colour of the water bearing cloud? Shri Appayya Dixitar gives an ingenious reason in his Shri Varadaraja stavam. (27).He says that the cloud is white. But when it is laden with water it turns black. So also, Shri Varadaraja, because of His sattvic nature (ஸத்வகுண) is really white- the colour of the moon as is said in the popular verse ஶ,க்லர்பரதர் விஷ்ணும் ஶஶிவர்ண் சதுர்புஜம்। Sattva guna is represented by white colour. But He is charged with (the water of) compassion and because of this He appears to have a dark complexion.

யுக்த்யாகமேந ச பவாஞ்ஶஶிவர்ண ஏவ
நிஷ்கஷ்டஸத்வகுணமாத்ரவிவர்தமூர்திஃ।
தத்தே கபாம்பு பரதஸ்த்விஷமைந்த்ரநீலீ
ஶ,ப்ரோऽபி ஸாம்புரஸிதஃ கலு தம்யதேऽப்தஃ ॥

ப்³கேருஹாஸந-கதாமல-வாஜியஜ்ஞே வைதாநகே ஹ,தபுஜி த்வரயாऽऽவிராஸீத் ॥

மந்தஸ்மிதாஞ்சித-முகேந வபர் தமஸ் யஸ்த் நாகமைல-ஸதநீ வரத் ப்ரபத்யே ॥ உ।

ஶ்ரீநாகமைல-ஸதநம் = The Lord who has His residence in Hastigiri; ப்³கேருஹாஸந-கதாமல-வாஜியஜ்ஞே = in the sacred Aswameda yagna performed by Brahma; வைதாநகே ஹ,தபுஜி = in the sacrificial fire; த்வரயா = in a hurry - in order to bless the devotee; மந்தஸ்மிதாஞ்சித-முகேந வபர் தமஸ் = with a smiling face and biting the oblation offered in the sacrifice; ஆவிராஸீத் = appeared; தீ வரதம் = that Shri Varada; ப்ரபத்யே = I surrender.

Meaning: I surrender to that Shri Varada who resides in Hastigiri and who appeared in haste with a smile and biting the sacrificial oblation in the sacred Aswamedha sacrifice performed by Brahma.

COMMENTS; மந்தஸ்மிதாஞ்சித-முகேந வபர் தமஸ் = with a smiling face and biting the oblation offered in the sacrifice; Here, தமஸ் literally means biting. It should not be taken in this sense. As a parallel we may cite the following popular verse -BG(9-26); பத்ர் புஷ்ப் பல் தோய் யோ மே பக்த்யா ப்ரயச்சதி। ததஹ் பக்த்யுபஹ்த் அஶ்நாமி ப்ரயதாத்மநஂ ॥

In the second line the word அஶ்நாமி literally means "I eat." Shri Shankaracharya takes the word to mean கஹ்ணாமி - that is, I accept with pleasure. The same meaning should be applied to the word தமஸ் - "biting" said above.

சண்டர்ம,-மீதகிரணாயித-நேத்ரயுக்ம் பத்மா-நிவாஸ-ரமணீய-புஜாந்தர் தம் । ஆஜாநுபாஹ,-முரரீகத-ஸப்ததந்தும் மாதங்க-மைல-ஸதநீ வரத் ப்ரபத்யே ॥ ங ॥

Stotram Digitalized By Sanskritdocuments.org

மாதங்க-ஶைல-ஸதநம் = The Lord who has His residence in Hastigiri;

சண்டாம்ஶு-ஶீதகிரணாயித-நேத்ரயுக்மம் = who has the sun and the moon as His two eyes; பத்மா-நிவாஸ-ரமணீய-புஜாந்தரம் = who has a chest made beautiful by Shri Laxmi Devi residing there; ஆஜாநு-பாஹும் = who has long arma that reach upto the knees; உரரீகத-ஸப்ததந்தும் = who accepted the sacrifice offered by Brahma; தீ வரதம் that Lord Varada; ப்ரபத்யே = to Him I surrender.

Meaning: I surrender to the Lord Varada who has His residence in Hastigiri, who has for His eyes the sun and the moon, whose chest is made beautiful by Shri Laxmi Devi's residence, whose long arms reach upto His knees and who gracefully accepted the Aswameda sacrifice offered by Brahma.

COMMENTS; பத்மா-நிவாஸ-ரமணீய-புஜாந்தரம் = who has a chest made beautiful by Shri Laxmi Devi residing there; Sri Vedanta Desika puts this beautifully in his Sri stuti (1) as வக்ஷஃ பீட் மதுவிஜயிநோ பூஷயந்தீ ஸ்வகாந்த்யா। = Shri Devi adorns the throne of the chest of Shri Vishnu by Her radiance.

ரத்நப்ரகாண்டரசித் லஸதூர்த்வபுண்ட்ர் பிப்ராணமந்தகரிபுப்ரியமித்ரவர்யம் ।
ஶங்க் ச சக்ரமபயாங்ககதே ததாந் நாகேந்த்ரஶைலஸதந் வரத் ப்ரபத்யே ॥ ச॥

நாகேந்த்ர ஶைல-ஸதநம் = The Lord who has His residence in Hastigiri;

அந்தக-ரிபு-ப்ரிய-மித்ரவர்யம் = who is very dear to Lord Shiva - the enemy of Yama; ரத்நப்ரகாண்டரசித் லஸதூர்த்வபுண்ட்ர் பிப்ராணம் = who wears a mark made of precious diamonds on His forehead; ஶங்க் சக்ர் அபயாங்க-கதே ச ததாநம் = who is holding the conch, discus, the mudra that assures protection; வரதம் = that Varada; ப்ரபத்யே = I surrender.

Meaning ; I surrender to the Lord Varada who resides in Hastagiri, who is very dear to Lord Shiva, who wears a mark made of precious diamonds on His forehead

and holds the conch, discus and a mudra that assures freedom from fear.

COMMENTS; He assures freedom from fear. So He has the name

பயகத் = பக்தாநீ பயீ கந்ததி கணோதீதி பயகத்। VS(833).

நந்தாத்மஜீ ஹலதர் தமகண்டகாலீ க்ஷத்ரத்விஷீ பலிரிபுீ நரஸிஹவேஷம் ।
கோலாத்மகீ கமடரூபதர் ச மத்ஸ்யீ வேதண்டஶைலஸதநீ வரதீ ப்ரபத்யே ॥ ரு॥

வேதண்ட-ஶைல-ஸதநம் = The Lord who has His residence in Hastigiri;
மத்ஸ்யீ, கமட-ரூப-தர், கோலாத்மகீ, நரஸிஹ்ம-வேஷீ,
பலிரிபுீ, க்ஷத்ரத்விஷீ, தமகண்ட-காலீ, ஹல-தர்,
நந்தாத்மஜம் = who incarnated as Matsya, Kurma, Varaha, Narasimha, Vamana,
Parasurama, Rama, Balarama and Krishna for the benefit of all; வரதம்
= that Varada; ப்ரபத்யே = I surrender.

Meaning; I surrender to the Lord Varada who resides in Hastigiri and who
incarnated as Matsya, Kurma, Varaha, Narasimha, Vamana, Parasurama, Rama,
Balarama and Krishna for the benefit of all.

COMMENTS; The Loord incarnated Himself from time to time for the welfare
of all. So He has the name அநேகமூர்திஃ = அவதாரேஷு
ஸ்வேச்சயா லோகாநாமுபகாரிணீர்பஹ்வீர்மூர்தீர்பஜத இதி அநேகமூர்திஃ।(VS
721).

The Lord is called in these verses as Varada. But He is better known as
Varadaraja - the king or foremost among those who grant boons; firstly,
because He grants them in great abundance. Sri Vedana Desika alludes to the
episode of Kuchela, and says that the poor Kuchela could give Krishna only
a handful of flattened rice and in return the Lord made him rich as Kubera
- the god of wealth. He asks that when such a generous Lord is available,
why should I go after anyone else? I am determined to worship Him alone.

தேவீ ஸேவிதுமேவ நிஶ்சிநுமஹே யோऽஸௌ தயாலுஃ புரா
தாநாமுஷ்டிமுசே குசேலமுநயே தத்தே ஸ்ம வித்தேஶதாம் ।

The reason why one should not serve or worship any other deity is given by Shri Krishna . People and various gods are not permanent. So, whatever favours or riches they give cannot also be permanent. They will be ephemeral only. But the Lord is unlike anyone else. He alone is eternal and can confer boons that give benefits that last for ever. அந்தவந்து பலீ தேஷுர் தத்பவத்யல்பமேதஸாம்। தேவாந்தேவயஜோ யாந்தி மத்பக்தா யாந்தி மாமபி। BG(7-23). Note that Shri Krishna calls those who worship other gods as dullards, because the amount of exertion to be put in the case of both kinds of worship is the same. Still people go after other deities or kings and are bound to get finite results only.

The devotee Kuashekara puts across this idea forcefullyin his poem Mukundamala. He says that the Lord is praised as the Supreme Being by the vedas. He is the Lord of the three worlds. He can be easily worshipped without much effort in the mind. He is so munificent that He will give up even His position to His devotee. But, sadly enough we do not take to worshipping Him. Instead we stand at the door steps of kings who rule over few villages and who can confer petty favours only. He asks what kind of wretched creatures are we who do so?

நாதே நஂ॰ புருஷோத்தமே த்ரிஜகதாமேகாதிபே சேதஸா
ஸேவ்யே ஸ்வஸ்ய பதஸ்ய தாதரி ஸுரே நாராயணே திஷ்டதி।
யீ கஞ்சித்புருஷாதமீ கதிபய-க்ராமேஶமல்பார்தத்
ஸேவாயை மகயாமஹே நரமஹோ! மூடா வராகா வயம் ॥

Please note the statement that He will give up even His position to His devotee. This idea is said in Srimad Bhagavatam also.

ஸ்மரதஂ॰ பாதகமலீ ஆத்மாநமபி யச்சதி। BH(10-80-11). This says that

He will give even Himself to His devotee.

These verses briefly describe the beauty and glory of ShrI Varadaraja that are really beyond conceptualisation. Great devotees have asked that when such a bewitching form of the glorious Lord is available for one to feast his eyes on, what else one can desire? For example, Shri Vedanta Desika declares in his Varadaraja panchasat (49) that besides daily worshipping and savouring the entransing beauty of Shri Varadaraja here in Kanchipuram, he indeed has no desire to go to even Vaikunta - the abode of the Lord.

நிரந்தர் நிர்விஶதஸ்த்வதீயீ
அஸ்பஷ்ட சிந்தாபதமாபிரூப்யம் ।
ஸத்யீ ஶபே வாரண ஶைலநாத
வைகுண்ட வாஸோ஽பி ந மே஽பிலாஷஃ ॥

Shri Appayya dikShita also says so in his Varadaraja stava. (7). He says that an intelligent person who gets delight here in Kanchipuram by looking at the wonderful form of Shri Varadaraja will have no desire to go to any higher worlds including Vaikunta.

அஸ்யர் பவந்தமபிதஃ ஸ்திததுக்தஸிந்தௌ
மந்யே த்ரயீமயமஹாரவிமண்டலஸ்ய।
பஶ்யந்நதஃகதசதுர்முகவிஷ்டபாயர்
தாமத்ரயே஽பி குதுகீ விஜஹாதி வித்வாந் ॥

This sentiment is in tune with what the Lord, incarnate as Kapila, told His mother Devahuti in His advice. (BH 3-29-13)

ஸாலோக்ய-ஸார்ஷ்டி-ஸாமீப்ய-ஸாரூப்யைகத்வ-மப்யுத।
தீயமாநீ ந கஹ்ணந்தி விநா மத்ஸேவநீ ஜநாஃ॥

True devotes do not accept, even when offered, any of the five forms

of liberation. They only want an opportunity to render service to Me.

.. OM tatsat..

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